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they were as visibly led and guarded by Providence as the Israelites of old."

This was John Sevier's feeling, as I note in my book, "John Sevier, the Commonwealth Builder," where I state that in reply to a gentleman who in his old age reminded him of his great services to the country and Western civilization, he said, "I am not entitled to the credit, sir; I have been merely an instrument—led, and guided, and guarded by the INFINITE GOODNESS." And much in the same spirit is a paragraph which Mr. Ewing quotes from one of Gov. McMinn's recently discovered letters. "No human power," says McMinn "can stop its [the country's] progress, though it may not be the will of the All-Wise Disposer to permit me to see it otherwise than he did the beloved father in relation to the land of promise: and to his will I hope I shall be able to give a Christian assent."

They were a remarkable race of men, those Western pioneers, and more for the grandeur of their characters than for the wonder of their exploits, should their histories be better known by the American people.

EDMUND KIRKE.

IV.

CRADLEDOM AND CUPID.

MR. COOMAR ROY deserves and undoubtedly will receive the thanks of the Western barbarians in return for the expression of his lucid and logical exposition of certain of the social customs and characteristics of Eastern civilization.

As regards the chief subject matter of his letter—Child Marriage in India—the impartial reader, weighing well the facts given and arguments adduced, can cheerfully and easily arrive at conclusions quite reconcilable to, if not coincident with, our accepted ideas of virtue and religion.

That the ingrafting of the custom into our social system would mark a step towards the progressive will perhaps be questioned, but can scarcely be entirely controverted.

Where there are two children, of two families, a boy child and a girl child, educated to live and love each for the other, and from infancy taught to understand and revere the sweet and sacred relationship to which they are in a measure predestined, it would appear it is almost certain that the haphazard possibilities of our ordained order of marriage would in a material degree be lessened, if not, in many instances, entirely averted.

The existence of true love, as ordinarily understood by us, and with especial reference to our creed of courtship, is generally a mere delusion.

As a matter of certainty, one does not absolutely know when one is really loved or in love; and how often one—usually two—can be mistaken is evidenced by the sad experiences of the unhappily wedded, who, like the poor, are ever with us.

The fact that one has arrived at the age of discretion implies but does not prove the capacity to suitably choose a mate. Ere we become intractable, it would, therefore, be as well, on general principles, to have our parents or guardians assume the responsibilities.

In the event of misalliances, ill-assorted pairs could perhaps derive some consolation, in that in strict justice it could not be contended that the blame as to consequences rested entirely with them, the match being not of their making.

Probably, though, by many this suggestion will, with some degree of truth, be regarded as savoring of moral cowardice.

Without endeavoring to discuss the question exhaustively and in its varied in-

tracacies and detail, it is submitted that the reflecting and contemplative mind can, by and through the operation of its own influences, readily admit, that under this blessed dispensation the necessity of "popping the question" and its attendant anxieties would be unknown, and it must appear equally obvious that in the new society there could be no place for that heartless and heart-breaking jade—the jilt!

Further, the universal adoption of the principle which forms the basis of the system of child marriage—the coeducation in love of the child mates—and its proper, rigid and religious observance by our parents or guardians, would preclude the possibility of the existence of old maids or bachelors; wedding bells would chime unceasingly, all womankind would be glorified as wives or mothers, and babies—bless them—would be as numberless and "as numerous as the sands of the sea."

MAURICE GROS.

V.

TYPOGRAPHICAL ECCENTRICITIES.

OF the multitude of absurd and amusing errors made in the composition of articles for print, comparatively few are seen by the readers of the literature of the day. Some evade the vigilance of the proof-reader, and bring mirth or vexation, according to the mood of the reader or his relation to the production, but the number of these is small, and the more characteristic ones are seldom printed. The literal errors, the substitution of one word for another, sometimes to the utter confusion of the author's idea, usually meet an untimely end—or perhaps, more correctly, a timely one—and disappear. Many writers, whose copy is legible enough to themselves, no doubt, would be amazed if they could see the attempts that are sometimes made to put their productions in type. Peculiarities of penmanship are accented, and the result is grotesque. This work on the part of the printer, I am sure, often comes from the mechanical nature of his task. Small pieces of copy are given to him, incomplete and fragmentary, like a piece of a Chinese puzzle, and as it is impossible for him to get any meaning out of his little remnant he sets it up for what it looks like, and meantime thinks about other things. It is only when the pieces are joined and one tries to make out the pattern that the failures to fit are apparent.

Irregular shapes of letters in copy are prolific of literal errors, and one common form is the substitution of letters for figures, or the opposite. As an instance, not long since, in a report of the coal market, where it was intended to say that there was an over supply of egg size, it appeared that there was an over supply of 299; and similarly, where a writer described a house with zigzag staircases, he was made to give it the extraordinary number of 219,209 staircases.

But the misreading of words, and their use in the place of others of closely similar size, sound or appearance leads to the most absurd conjunctions. In a piece of verse for a labor paper some time ago I came across the following choice bit, which was decidedly anarchistic in tone, till it came under the reforming influence of the type :

Or with flags of crimson *blue*,
Forward ! triumph waits for you !

Since the sanguinary intention of the writer was so evident, it is almost needless to say that the types were not allowed to carry out their peaceful intention, and the ruddy color was restored to the poem and the banners. The well-known Bible quotation "The cattle on a thousand hills are his" was once paraphrased "The rattle on a thousand bells was his."